

the gay weekly

35c

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Waiting
For
Trial,
p.9



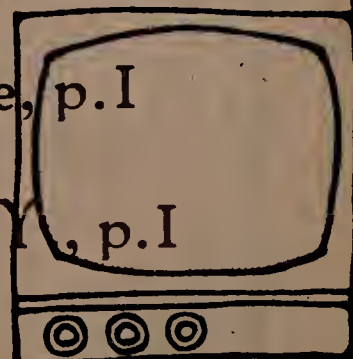
Mollie Iley and friend.

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Cambridge Board to Rule on 'Off the Wall'

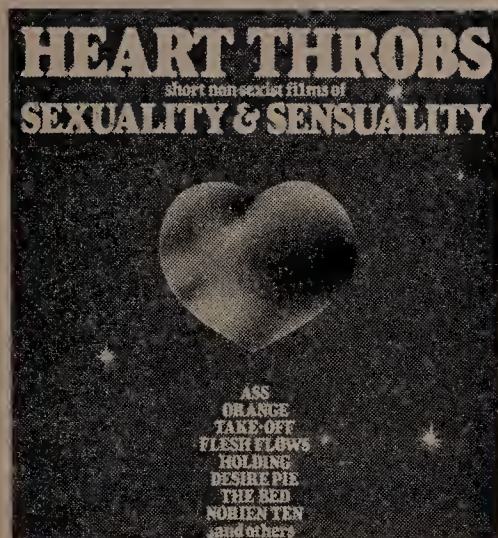
2 Gay Films Endanger Coffeehouse's License

By Neil Miller

CAMBRIDGE, MA — A Cambridge coffeehouse that combines cheesecake, apple cider, and an informal atmosphere with short films became the center of a censorship flap last week. The Off-the-Wall Coffeehouse, located in Central Square, was threatened with a police raid and the loss of its license if it went through with its plans to show a series of short films called "Heart Throbs," according to its manager Larry Silverman. At the heart of the police objection to "Heart Throbs" were two films of gay sexuality — "Holding," a lesbian love film, and "Stamen," a romantic look at two gay men — both admittedly among the most "sexually explicit" on the program and both made by Connie Beeson. Interestingly enough, "Holding" has been shown at least twice publicly before in Cambridge — once during Off-the-Wall's "New York Erotic Film Festival" and another time at Harvard University's "Gay Film Festival" last year.

The controversy began when a plain-clothes policeman attended a preview showing of the "non-sexist sexuality and sensuality" film program. The preview was a new concept at Off-the-Wall — a low-key publicity idea that was an attempt to publicize the films "by word of mouth," according to manager Silverman. The decision to send a policeman to "preview" the films reportedly came about when a Cambridge City Councillor was disturbed after seeing an advertisement for the film program.

According to Silverman, the policeman initially felt that the whole program was objectionable but was especially upset at the content of the two gay films. "He repeated the phrase 'unnatural acts' over and over again," Silverman told GCN. "He seemed most upset over that." Silverman alleged that after the plain-clothes



Advertisement for the embattled film program.

policeman viewed the film two policemen returned to the coffeehouse and threatened a raid. "They told me 50 police would be in here, that they would confiscate the cameras, and arrest me," Silverman said.

Off-the-Wall's license is in special jeopardy because the coffeehouse has a license that restricts it to showing only "short cartoon-type motion pictures." The cartoon license, issued in January

of this year, came about because of what Silverman calls a "mis-wording." "Last year we had a license to show 'short art films.' We applied for the same license this year, but we also had to apply for an amendment to the license to show the children's films which we project on Sundays. Somehow, there was a mix-up and the license, which we got and signed for stated that we could only show 'cartoon-type motion pictures.' It was a mix-up and we made a mistake by agreeing to it."

Despite the limited license, Off-the-Wall has continued to show a wide variety of film programs during the past year without any challenge from the Licensing Commission — until this particular program was brought to the Licensing Commission's attention. John Senate, chairperson of the Licensing Commission which grants licenses to about 35 different kinds of entertainment businesses, told GCN that the Board had been totally unaware that Off-the-Wall was showing anything other than cartoon-type features. The Licensing Board, made up of Senate, the Chief of Police and the Chief of Firemen in Cambridge, now demands that Off-the-Wall amend their license to include "short art films."

Gay Film Sacrifice

But according to Silverman, the granting of the expanded license was made contingent on dropping the entire film program. At a closed hearing, in which Licensing Board

officials constantly accused Silverman of trying to turn Off-the-Wall into a "smuthouse," the Off-the-Wall lawyer agreed to drop the two most objectionable films — the gay films — as a "compromise."

The series began on Wednesday, Sept. 8, without the two gay films. However the sacrifice of the two films apparently has not satisfied the Licensing Board. Senate told GCN on Thursday that a policeman had viewed the showing and still "wasn't satisfied." Senate told GCN that the Board planned to make a final decision on the license on the following day, after GCN had gone to press.

Senate told GCN that the gay content of the two films was "a moot question." "That is not the question before us — it's a question of their license." He emphasized that it was the Off-the-Wall attorney that suggested not showing the two gay films. "I am not a censor and do not intend to be a censor," Senate asserted. Senate also called attention to the fact that Off-the-Wall "is not a theatre, it's a coffeehouse." Senate's comment was apparently in reference to the "X" and "R" rating system that many theatres use. According to Silverman, authorities had previously alluded to the possibility of 15- and 17-year-old young adults viewing the films.

"We show all kinds of different programs," said Silverman. "This is just one of them. I would fight them if I could, but I just don't have the money."

'Emerald City' Bows on Cable TV

Weekly Gay TV Show to Debut in New York

By Robert Chesley

NEW YORK — Tentatively beginning on Sept. 19, New York City will host the world's first weekly gay television show. Called "Emerald City," the show is the brain-child of Eugene B. Stavis and Frank O'Dowd. As reported in last week's GCN this show will be followed by an unrelated show in Miami, Florida, to begin on Oct. 25.

The N.Y. show will be shown on cable television's Channel J. Cable television is a privately purchased, minimal cost television service which can be seen throughout the borough of Manhattan but cannot be picked up in the outlying boroughs. Stavis believes that cable TV is perfect for what he calls "narrowcasting" (instead of broadcasting). He believes that the growing cable television medium is the perfect medium of expression and communication for minorities who have little access to network television.

The expenses involved are comparatively small. Even though "Emerald City" will be the most expensively produced show on cable TV, the entire hour will cost the same as only forty seconds of nighttime network TV. Because of the low costs of the show, Stavis and O'Dowd will be able to offer low rates to their advertisers — gay businesses — while offering a chance for their advertisers to reach a huge audience — estimated

at 75,000 to 100,000.

Stavis and O'Dowd are attempting to steer a neutral course in New York's factional gay movement, and hope to offer a common ground for many differing viewpoints. If it works, "Emerald City" could be a binding force and a center of communication within the New York gay movement.

The show will consist of news, interviews, editorials, gay entertainment, and coverage of gay-related cultural events. In the pilot program shown privately this week, the show had an interview with representatives of SMASH, an interview with *Front Runner* author Patricia Nell Warren, scenes from the off-Broadway musical

Boy Meets Boy, with short interviews with the actors, an editorial stating the show's policies, and several items of recent gay news. The show is conscientiously non-pornographic, non-exploitative and non-sexist. In addition, it featured graphics by Wesley M. Cronk.

Stavis and O'Dowd admit that getting timely gay news will be a problem, since at present almost all gay news travels by printed word. Yet, they feel that "Emerald City" represents a step forward. If gays in other cities begin to use the resources of cable television, they believe, a gay news network may in time be established. Such a network would be an important basis for the

establishment of a truly national gay movement.

The show's producers are also hopeful that cable television, and "Emerald City" in particular, will be the best means of reaching the "closeted" gay person. With "Emerald City" on the air, Stavis hopes that many isolated gay people will become aware of the gay community and gain a sense of self-validation that is often an important part of the "coming out" process.

"Emerald City" will be shown Sundays from 8 to 9 p.m., with repeats on Mondays from 9:30 to 10:30 p.m.

LA Center To Get \$305,250 in CETA Funds

LOS ANGELES, CA — Despite testimony at a public hearing that approval would bring about a major earthquake, the Los Angeles City Council voted on Aug. 24 to approve a Comprehensive Employment Training Act (CETA) grant of \$305,250 to the city's Gay Community Services Center. The grant, which is part of a \$27 million total CETA program intended for 64 Los Angeles agencies, will provide job funding for 75 lesbians and gay men during the next year. The grant, which goes into effect on Oct. 1

of this year, will provide job training and work experience for unemployed gay people who live within the Hollywood district served by the grant.

The city council's approval marked the first time in Los Angeles history that funding has been provided for a gay social service agency. City Council President John Gibson, known for his anti-gay views, led the fight to delete the funds for the Center, *NewsWest*, the California gay bi-weekly, reports. Gibson wanted the money allocated for the Center to be

distributed among three other agencies. However, the Gibson amendment was defeated by an 8-5 vote, and the final decision, which included funding for the Gay Center, was approved 14-2.

Eight persons spoke up against the funding during the hearing, many of them quoting from the *Bible*. Thirteen gay and non-gay people testified in favor of the grant, and the council chamber erupted with applause after the vote was taken in favor of the proposal.



news notes

STUDENTS LOSE

STARKSVILLE, MS — The 5th US Circuit Court of Appeals has ruled that the editor of the student newspaper of Mississippi State University was within his legal rights when he refused to print information about the Mississippi Gay Alliance. The court decision, made by Judge James P. Coleman, was the second court ruling in less than a month supporting the prerogatives of university officials to deny the rights of gay groups. A Missouri federal judge ruled recently that University of Missouri officials could legally reject official campus recognition of a student gay organization because the group might encourage violations of the state sodomy laws.

In the Mississippi ruling, Judge Coleman, upholding a lower court decision, wrote, "The first amendment of the US Constitution prevents the courts from interfering with editorial decisions such as the one made by the staff of the student newspaper, *The Reflector*."

"The editor of *The Reflector* had a right to take the position that the paper would not be involved with the off-campus homosexuality related activity," said the judge.



Ancient Chimaera in white Marble, Rome

SHERIFF SPEAKS

JACKSONVILLE, FL — Jacksonville Sheriff Dale Carson has called upon citizens to help the police in stemming homosexual activity "spilling out into the streets and public places of our city to create a festering sore of corruption and crime."

"The police," Carson said, "are doing their very best, but if we want our parks and playgrounds, our streets and boulevards to be more safe and free from crime, every citizen will have to join with us to help Jacksonville live up to the name 'The Bold New City of the South.'"

RICHARDS FIGHTS ON

NEW YORK — Dr. Renee Richards, transsexual tennis player who was recently eliminated in the semi-finals of the Tennis Week Open in Orange, New Jersey, has filed formal applications to play tennis this fall and winter. Dr. Richards, who as Richard Raskind was the sixth-seeded male junior tennis player in the US, told the *New York Times* that she has filed applications with the Women's Tennis Association and the United States Tennis Association to play in their fall and winter women's tours as a professional.

Richards revealed that she had "crossed out" a section of the application form which required all players to furnish results of a sex-chromosome test which is used for the United States Open Championships.

GONORRHEA ALERT

ATLANTA, GA — Health authorities are on a worldwide alert for a new strain of gonorrhea resistant to penicillin, United Press International reports. There is fear that if the new strain becomes widespread, the entire venereal disease control program could be in severe trouble. The Center for Disease Control recommends that all patients with gonorrhea be checked seven to fourteen days after completion of treatment to confirm cure.

HOOKER HEAVEN

BOSTON — Boston Police Commissioner Robert J. diGrazia said last week that persons in favor of legalized prostitution "should tell their legislators." DiGrazia made the comments in an interview with the *Boston Sunday Herald-Advertiser*.

DiGrazia complained that police are unable to control prostitution because the courts are too lenient. "We are making arrests, but it has been proven that arrests are not a deterrent to prostitution because punishment is weak. People who visit the Combat Zone deserve what they get. But decent people in other areas shouldn't be disturbed by female — or male — prostitutes," he said.

The commissioner suggested legalized prostitution, with medical supervision as one solution. "Mind you, I'm not advocating such a position," he added. "But there are many people in favor of it. If so, they should tell their legislators. Prostitution is the world's oldest profession — perhaps it should be legalized and thus controlled."

ENTRAPPED AGAIN

MUNCIE, IN — The President of the County Council of Delaware County, Indiana, was arrested on July 30 and charged with assault and battery with intent to gratify sexual desires. The man, John Shepherd, pleaded not guilty, and his trial date was set for Nov. 22, the *Chicago Gay Life* reports.

Shepherd was arrested at the Lions-Delaware County Fairgrounds after county police had received complaints of someone "bothering" and "trying to pick up" young boys in the restrooms. It was alleged by the police that Shepherd entered and left the facilities eight times within a 90 minute period. Shepherd then left with a 15-year-old boy, and the two were discovered by the police "in a homosexual act."

However, there are elements surrounding Shepherd's arrest that suggest it may have been a case of politically-motivated entrapment. Less than a week prior to the council president's arrest, the County Council voted to freeze all spending for 1977 at 1976 levels, thus denying any salary increases to county employees. The county Sheriff's department had been hoping for substantial pay raises. In addition, the current Sheriff is on trial for bribery and payoffs, and was noted for "dirty tricks."

PROF. FIGHTS BACK

NEWARK, DE — The free speech/gay discrimination case of Richard Aumiller, former theatre director at the University of Delaware at Newark, will be heard in Federal District Court on Sept. 15. Aumiller is suing the University for reinstatement, legal fees, and damages in the wake of the university's refusal to renew his contract. The contract was not renewed after Aumiller gave an interview to a local newspaper telling about his work as faculty advisor to the gay student group on campus.

INTEGRITY'S LEADERS

SAN FRANCISCO — John Lawrence of Boston was named as temporary vice-president of Integrity, the gay Episcopalian organization, during the group's national convention in San Francisco last month. Lawrence has been active in organizing Gay Nurses Alliance in Boston and has also been involved with the Homophile Community Health Service (HCHS). Named temporary president was Rev. Ron Wesner, and Rev. John Lenhardt was named treasurer.

OSCAR WILDE PLAY

NYC — Eric Bentley is among the CBS Playwriting Fellows for 1976-77, in a program at Yale University's Drama School. Using CBS funding via Yale, Bentley has completed a new dramatization of the trials of Oscar Wilde, which he expects will be performed by Yale Repertory in 1977.

Trials and civil liberties are topics close to Bentley, most notably his long-running documentary play, "Are You Now Or Have You Ever Been," a dramatization of actual testimony before the House Un-American Activities Committee in the 1947-1958 period.

During the summer, Bentley has taught a summer course at New York University on "The Homosexual Question." The three-week series of lectures, accompanied by some screenings, explored homosexuality in film, theatre and literature.

GAY ATHLETES

NORTHBRIDGE, CA — 27 out of 82 college athletes, interviewed in a survey made public by the Society for the Scientific Study of Sex, have had anal or oral sex to orgasm with another male at least two times during the past two years. The survey, made by two researchers at the California State University at Northridge, interviewed members of athletic teams active in the National College Athletic Association sanctioned sports at five Western universities. The survey was prompted by recent revelations of homosexuality in professional sports by Dave Kopay and *Washington Star* writer Lynn Rosellini.

BIG BROTHER

MINNEAPOLIS, MN — This city's Big Brother organization will oppose a program aimed at ending discrimination against gay men wanting to become Big Brothers, proposed by the city's Civil Rights Department. The proposal was issued on Aug. 16, soon after a gay man claimed that he was discriminated against because of his gayness when applying to be a Big Brother.

News West reports that the Minneapolis Civil Rights Department issued a 16 point "conciliation plan" to Big Brother that called on the organization not to consider sexual preference as a factor in selecting Big Brothers, to furnish a copy of the anti-discrimination policy to all applicants, to advertise for Big Brothers in *News West* and the *Advocate* for six months, and to encourage gay applicants from Gay House Inc. and Gay Community Services. The proposal also asks Big Brother to take back the rejected applicant, Gary Johnson, and pay him a total of \$4,350 in legal fees and punitive action.

The executive director of Big Brothers, Paul Rimarcik, called the plan "bizarre." "We maintain the right to share with a mother and her boy anything we know about the big brother, including whether he has a prison record or an addiction to drugs and alcohol," Rimarcik said.

THE QUIET CAMPUS

SAN MATEO, CA — In a nationwide survey of college gay groups, entitled "Trading Pickets for Proms," *The Advocate* came up with some interesting results in their Sept. 8 issue. According to the newspaper's survey, only one-half of the groups say that they would involve themselves in political activity of any kind. Only one person in seven say that they would even consider demonstrating — for anything. Most of the groups surveyed said that social services and educational functions, such as speaking to classes, were their prime work.

"The campus gay movement is larger than ever . . .," writes the *Advocate's* Randy Shilts, "but it has adopted the quiet, mild-mannered demeanor that dominates the campuses of the mid-'70s. For better or worse, gay college students have traded pickets for proms and move their campus groups straight to the center."

GAY MEN'S CENTER NEWS

BOSTON — The Gay Men's Center Round Table (governing board) recommended to the General Membership meeting Sunday, Sept. 12 not to change the Center's name to the Gay People's Center. The reason given was that the center has established a recognized identity and acceptance in the community.

On Thursdays at 7:30 p.m. the regular Coming Out Rap will become the new Gay Topics rap. This group will meet to discuss a wider range of problems and topics of interest to gay men.

This Friday night it's not sing along with Mitch (remember?) but, along with coffee and pastries, you can sing along on tunes from the past and to the present with many friends and new acquaintances at the center.

It's not Abbey Road or Carnaby Street but this Saturday (Sept. 18) evening at 9:00, 36 Bromfield will be the home of a Salute to the Beatles dance. The G.M.C. plans a 60s era costume party with all the music hits of the Beatles. It will be Beatlemania all over again.

Supporters Plan Wednesday Protest

Susan Saxe Goes on Trial This Week in Boston

By Nancy Wechsler

BOSTON — Susan Saxe, who describes herself as a feminist, a lesbian, and a revolutionary, goes on trial on charges of robbery and felony murder on Wednesday, Sept. 15 in Boston's Suffolk County Court. Her case has stirred up much controversy as well as support within the gay community here.

Saxe has pled not guilty to the Boston charges and is being defended by attorney Nancy Gertner. However, Saxe earlier did plead guilty in Philadelphia to a break-in at the National Guard Armory in Newburyport, Massachusetts, as well as conspiracy to rob a bank. In exchange for her guilty plea, the government agreed at the time never to call her to testify against her friend and co-defendant, Kathy Power. Power is still a fugitive. Saxe talks of the Newburyport break-in with pride and considers it a non-violent political act which, she says, uncovered army documents for the implementation of martial law in Boston in the event of citizen unrest.

Saxe and her supporters believe that it is Saxe's political beliefs, particularly her involvement in the early anti-war movement, that led her to be placed on the FBI's Ten Most Wanted List for the Boston robbery. One supporter put it this way: "The government picks and chooses who it will indict, actively search for, and bring to trial. It was a political decision on the part of the government to bring Saxe to trial while doing nothing to the people responsible for the Vietnam War, or the generals who ordered massive murders of Vietnamese civilians."

The Arrest

Saxe was arrested on a Philadelphia street on March 27, 1975, ending four and one-half years underground. Saxe is presently accused of participating in a robbery of the Brighton branch of the State Street Bank & Trust on September 1970. A policeman, Walter Schroeder, was killed during the

robbery. Saxe is charged with two counts of robbery (two tellers were robbed) and with felony murder. The Massachusetts felony-murder law states that if a person is killed in the course of a robbery, all alleged participants are charged with first degree murder and are held equally responsible regardless of who actually pulled the trigger. If convicted Saxe faces mandatory life imprisonment with no chance of parole.

Along with Susan Saxe, four other people were named and sought for the robbery: Kathy Power (still a fugitive); Robert Valeri, who turned states witness in exchange for a lesser plea of manslaughter; Stanly Bond, who died in prison (some claim rather suspiciously) just before coming to trial in 1972; and William Gilday, who is serving three life sentences for the conviction handed down in his trial in this case.

William Gilday's trial lasted six weeks and it is expected that Saxe's trial will take longer. The first week or two is expected to consist of jury selection.

Pre-Trial Motions

While awaiting trial, Saxe and her attorney Nancy Gertner have filed a series of pre-trial motions — most of which have been denied by Judge Walter McLaughlin. One motion filed called for the dismissal of the charges due to massive adverse pre-trial publicity. The defense claimed, backed by a survey of Boston residents, that it was impossible for Saxe to have an impartial jury or get a fair trial. The survey disclosed that of the 91% who recognized Susan Saxe's name a full 76% thought she had committed the crime.

Another pre-trial motion filed early on in the hearings was a challenge to the constitutionality of the felony-murder law under which Saxe was indicted. The defense claims that law is unconstitutional because the punishment is as harsh as if the defendant



were convicted for first degree murder, although the prosecution has an easier time getting a felony murder conviction because it does not have to prove the person actually committed the murder or had planned beforehand to commit murder. Judge McLaughlin has denied the constitutional challenge but it is expected that the defense will take it all the way to the Supreme Court of the United States.

The state has not only steadfastly refused to drop the charges against Saxe, it has also denied all her attempts to act as co-counsel and speak in her own defense. Several motions have been brought before McLaughlin to allow Saxe to sit with her lawyers and actively participate in her trial. McLaughlin has denied the motions saying that "for security reasons" he does not want Saxe "roaming about his court room at will." The Susan Saxe Defense Committee claims the issue is really that the judge and prosecutor are afraid to give Saxe a chance to disprove the media image of her and win the jury over by her "spirit, Compassion, and political principles."

Defense Work

Working on Saxe's behalf is a

defense committee made up of a group of women who believe that the trial is, at its base, political. The Defense Committee sees its role as building support for Saxe by doing educational work around the political issues of the trial, giving people a chance to learn who Saxe really is by distributing her poetry and writings, raising money for legal expenses, and reminding people about the Vietnam War and the anti-war movement of which Saxe was a part.

Leslie Cagan, a member of the defense committee, talked about the significance of the trial: "I think the trial and all the publicity around it is an attempt by the government to discredit the anti-war movement. The press and government have created an image of Susan as a crazy, lesbian, revolutionary bank robber. With that image they hope to dismiss both Susan and the whole movement. To support Susan is to say that no, you cannot dismiss any of us so easily. To support Susan is to say that the anti-war movement was right all along about the war and the role of US imperialism. To support Susan is also to support someone who is willing to be upfront and open about her lesbianism even when it will most likely make things more difficult for her."

Demonstration

The Defense Committee has scheduled a demonstration to take place the day of the trial. The demonstration will take place at 9:30 a.m. on Wednesday, Sept. 15, in front of the court house at Government Center in Boston. The Defense Committee has called the demonstration because "in political trials such as this one, it is important for the press, the public, and the judge to know that the trial is being watched and that there are people around the country who feel that the charges against Susan should be dropped and the real criminals put on trial."

Security Clearances Become Much Easier

WASHINGTON, D.C. — There appears to have been a substantial shift in the US government's long-standing policy of denying security clearances to people who are known to be gay, Frank Kameny, long-time activist for reform on the issue, reports. In mid-summer 1975, after the Department of Defense had withdrawn its opposition to granting a security clearance to Otis Francis Tabler, Jr., Department officials indicated informally that they had reversed their previous policy. At that time, officials told Dr. Kameny that they would no longer deny security clearances solely on the basis of an applicant's gayness. Although the Department had insisted at the time that it was determined to go through administrative procedures on other gay cases that were still under consideration, two new cases indicate a major change.

In one of the cases the US Department of Defense issued a security clearance to Guy Van Alstyne of Los Angeles on June 23. Van Alstyne is employed by a private, non-government firm which holds Defense Department contracts involving secret information. (90% of security clearance applicants have similar work situations.) Van Alstyne had originally been denied a clearance in 1964 when, at a period in his life when he was less open and self-accepting about his gayness than at present, he refused to answer a Department of Defense State-

ment of Reasons (statement of charges).

Van Alstyne's case was re-opened in autumn 1975 and he had an investigative interview on April 23, 1976. Investigators asked him to confirm that he is currently gay and sexually active; that his employer, friends, and family knew that he was gay; and that he had no fear of disclosure and did not consider himself susceptible to blackmail. The investigators did not ask him the usual intimate sexual questions that have bedeviled gays in the military services as well as candidates for security clearances in the past.

Types of sexual activity were questions, however, that were asked Lyda Hersloff, formerly of Loveland, Colorado, and now working in South Carolina, when she was called in for her clearance interview on April 6, 1976. In addition to the questions about her sexual habits, Hersloff was asked about her work in the Fort Collins (Colorado) Gay Alliance, any possible concealment of homosexuality, and questions about blackmail. Hersloff was given her ERDA industrial security clearance in mid-July.

Frank Kameny noted that "while the Hersloff interrogation did involve eliciting of some explicitly sexual information, it was otherwise far more reasonable than such interrogations have been in the past." "Negotiations with ERDA officials elicited oral assurances of more rational handling of such cases in the future," Kameny

noted.

Kameny was especially pleased with the line of questioning that the government investigators pursued in both these investigations. He emphasized that questions about disclosure of gayness to family, friends and employers, and how the applicant would respond to a blackmail attempt were never asked of applicants in the past. "As obvious as such questions may seem, they were *never* asked in the past,

when, despite governmental insistence to the contrary, homosexuality, in and of itself, was, actually, sufficient basis for denial of a clearance," said Kameny. In the past he noted that "all questioning was directed, simply and solely, at eliciting a detailed confirmation and factual picture of the applicant's homosexuality, to be used as a basis for a pre-ordained clearance-denial."

MCC Backs Non-Sexist Language

WASHINGTON — The Metropolitan Community Churches has issued a pioneering directive to local congregations instructing them to eliminate sexist language from worship, according to F. Jay Deacon, Hartford pastor.

The directive, voted by the denomination's annual General Conference in Washington, D.C. last month (Aug. 10-15), requires that masculine gender references to God be balanced with feminine ones or eliminated. It also requires changes in such terms as "mankind" ("humankind"), "chairman" ("chairperson" or "chair"), and the use of pronouns such as "he" ("s/he" or "he/she") when the person referred to could be either male or female.

The denomination also voted to "redouble its efforts to include women in visible leadership positions." It elected

a third woman, the Rev. Nancy Wilson, formerly of Worcester, Mass., to its seven-member governing Board of Elders.

The move was important, according to Deacon, because "the biblical writers, who were all male, projected only masculinity onto God by their use of only masculine language, believing the feminine to be inferior and not God-like. By our use of language, we are showing our commitment to the equality of women, and the biblical proclamation that 'there is neither male nor female . . . for you are all one in Christ Jesus'."

The resolution on sexism was authored by the Commission on Social Action, of which Deacon and pastoral assistant Ms. Nancy Avaré are members. The conference was hosted by First Congregational United Church of Christ.

COMMUNITY VOICE



GCN welcomes letters expressing the views of its readers. All letters submitted for publication must contain the name and address of the writer. A phone number will speed verification. While names will be withheld upon request, no anonymous letters will be considered.

divisive defensiveness

Dear GCN:

As a team leader and staff therapist at HCHS I'd like to add my comments to your article on HCHS and John C. Lawrence's letter of support.

Regarding the closed-door "team meeting" of July 21 it was simply our weekly-held team leaders meeting. We have this meeting (team leaders, medical director, education director and occasionally the office manager and a hotline representative) every week to discuss how the clinic is running, special problems, etc. In other words, it is the type of meeting one would expect an organization to have if they are conscientious about what they're doing.

At the particular meeting, in reference, the possibility of an alternate structure was brought up. The following week it was further discussed with one member strongly for it and another strongly against it (seeing it as divisive). Others were somewhere in between or experienced ambivalent feelings and wanted to think and discuss it further before making a commitment in any direction (or none).

The further discussion was necessary prior to presenting this idea to the corporation in anticipation of their questions as well as our own. There *never* was any attempt to make a change by the staff which would be illegal and unacceptable to the vast majority if not all present at the specified meetings.

The defensive posture of so many people, if one believes rumors, is uncalled for and divisive. Defensiveness (a protective device against a threat or fear of threat) causes narrowing of the senses inward, and, in my opinion, is causing as much a problem at this time for the clinic as is the financial weakness. At best it is compounding the financial problems.

True, there are several ideas afloat about how to rectify the clinic's headaches. However, the emotionalism developing can lead to a posture of "I'm right" which implies "they're wrong." I would prefer to see the situation as there are several ideas available and proceed to discover the merits and demerits involved so as to resolve the problems.

It is at this point that tensions can and often do flare. The clinic is in trouble as of "yesterday" — immediate measures are necessary and carry their own emotional weight.

I do not believe there is any question on the part of corporation members (which includes the board) as to the value of the clinic and its continuance. Those in the gay community who seek assistance from us would seem to agree. HCHS exists because of its staff and clients — perhaps, at times, in spite of them. It will continue so long as both parties want it (as expressed by visible, tangible means as well as rhetoric).

I personally have not worked with a better core staff or group of volunteers. Also, I have enjoyed the privilege of working with many gay clients beyond previous experience in area hospitals and schools.

In summation I'm saying I believe we have a worthwhile organization. It has its weaknesses, faults and limitations. We need to stop fighting ourselves and trust a little bit more that all concerned people want the same basic thing: HCHS as a functioning, sound organization. Some of our personal preferences will not be able to be met at all times. Let's not settle for problems and run away from them; there is so much to do — let's keep doing it, together.

Sincerely,
Ronald E. Wozniak, S.J.
Staff Therapist

CORRECTION

In last week's GCN, the phone number of the Fenway Community Health Center was incorrectly listed. The correct number is 267-7573.

WARNING

GCN received a report last week from a man who told us that he was mugged as he approached one of the small bridges on the Esplanade, near the Arlington Street Bridge over Storrow Drive. The area is a gay male cruising area and police report that such incidents are common, although often unreported. GCN urges people walking along the Esplanade late at night to use their discretion, to be wary of men walking in pairs, and to allow themselves possible escape routes.

r.i. help

Dear Editor:

I am writing this letter to make more people aware that there is a Gay Help Line in Providence. First and foremost, the Gay Help Line consists of a group of volunteers who are concerned people wanting to assist people with any questions or problems they may have.

It offers the following services:

Club or bar information; Theaters; Someone to talk to; Physical and Mental Health referrals; Referrals to Gay Alcoholics Anonymous; Legal Aid (know your rights); Religious Information; Student Information.

It is an attempt to clarify complex problems, and to bridge alienations on a very personal level. The help offered is neither threatening nor demanding. It is a sincere reaching out from one person to another.

Volunteers are equipped to deal effectively with immediate crisis situations and to make knowledgeable referrals. Anyone interested in learning more, or volunteering some of their time is invited to call the Gay Help Line and leave their name and number. At that time an appointment will be set up and prospective volunteers will have an opportunity to meet with some of the regular staff and to discuss the basic skills needed to become a Help Line operator.

Hours: 8:00 p.m. to 12:00 midnight, seven days a week.

The Gay Help Line number is: 831-9491.

Sincerely,
Linda Sable,
Johnston, RI

brickbats and bouquets

Folks:

I'd like to criticize and defend you wonderful GCN people. I think your dedication is little appreciated, and your intentions often misunderstood. I restrict my comments to your last issue (28th August).

First the criticisms: (1) Val Bernasconi's article "Disco Info" seems to ignore the fact that there are women disco DJ's. The full-page ad for the Citadel gives us names and photos of three. This is just sloppy editing, so please watch the pronouns. (2) I was once criticized for editorializing in a *feature* article, and defended myself in a letter you published by saying that this was appropriate while emphasizing that it was *not* appropriate in a *news* article. Tommi Avicelli's news article "Dyketactics Hexes Church at Eucharist Meet" violates this dictum more than once. The opening sentence, for example, describes the Congress' "pomp and circumstance" (not elaborated upon) as "appalling." Sloppy editing again.

Further: (3) Tom Hurley's news article "HCHS Faces Major Financial Crisis" contains six unattributed quotes, four of them from one *anonymous* Board member sharply critical of management practices. It's ironic that a Board member of a mental health clinic which says to clients, "It's OK to be gay," should choose to remain anonymous. It's downright cowardly when that same member chooses to hide while casting aspersions on others. It's poor news writing when Hurley chooses to use these quotes in his article, and sloppy editing (again) when his editor chooses to allow him to get away with it. (While on the subject of this article, as a former member of the HCHS staff — publicity — and Corporation for several years, the assertion that financial information was not made available to the Corporation at their quarterly meetings is a false one, based on my experience. Financial statements were always given out ^{at} or (by mail) before each meeting. And the books have always been open to all staff and Board members. Indeed, last year's financial summary was published in GCN for all to see!) (4) Lay-out and paste-up should be firmed-up. Lines of type are wriggling into the wrong paragraphs under your very eyes very easily!

Now to your defense: Four letters (three from men and one from A. Nother Gay — how fey!) criticize you for some of your recent ads. The implication (or assertion) is that they're sexist. To my thinking, a sexist article or ad is one which

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puts down all women or all men, or which stereotypes classes of men or women. An ad which appeals only to one sex or class is not in itself sexist. The ads in question stress gay men's promiscuous sexuality (the Club Baths' contest) and macho image (the Eagles "If you're man enough" come-on), and by so doing perhaps emphasize these unfortunate stereotypes. It's a moot point. Nonetheless, despite the presumed high consciousness of your staff (as expressed in your editorials), and notwithstanding your need for ad revenues, you have consistently and forthrightly maintained that you wish to speak to and for all sorts of gay people — even those who are sexist and stereotypical! I respect your honesty on this point. Some of your ads and articles don't interest me (like the disco stuff), and some offend me (like the ads in question); but I suffer these willingly because I like most of the material you publish and because you're such a vital community resource.

I'm pleased to read GCN, and proud to contribute articles to it. As an occasional writer for GCN, I figure I'm in good company. Keep up the good work!

J. D. Sitrler

snotty attitude

Dear GCN:

Re: Gary Jane Hoisington's non-review of *Ode to Billy Joe*.

Like Gary Jane, I knew the source, plot, and outcome of the movie from articles and reviews elsewhere. But because of a compulsive need to monitor gay-related media events, I did go to see *Ode to Billy Joe*, prepared to condemn it. Imagine my surprise when I found myself approving of the film!

Although it's not a major artistic success in any way, and despite the ludicrous screenplay done in bad Tennessee Williams verse, there was an admirable intelligence behind the film that transcended the meager elements that made up *Ode to Billy Joe*. In showing the tragic end of Billy Joe as a totally unnecessary product of a now-antique societal taboo, the film showed surprising sensitivity. By setting the story in a time and place uncivilized by today's standards, the film implies, "If you think gays are sick and should kill themselves, you're as ignorant and small-minded as these Southern hicks were in 1953."

To get to the point, Gary Jane does a disservice to the film, the theaters, and filmgoers by dumping on a supposedly "anti-homo" movie without even having the journalistic integrity enough to see it first. Such a snotty attitude is the most loathsome trait to be found in a movie reviewer.

Sincerely,
Don Shewey
Cambridge, Ma.



Misty is missing and I am missing Misty and I suspect she is missing me. If anyone knows her whereabouts could they please contact Jamie Salisbury, 54 Green St., Northampton, Ma. 01060. There is a reward offered. Misty is not wanted for questioning by the CIA nor the FBI but only for her companionship. She has been missing since Lillith's appearance in early August at the Saints.

Thank you.

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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

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h.c.h.s.' future

Dear GCN,

I am writing to express my appreciation for the thorough, accurate story about the financial crisis at the Homophile Community Health Service. Tom Hurley has written a balanced report which describes, quite fairly, the current situation at HCHS. The *Gay Community News* is to be commended for bringing the attention of the community to our plight.

At the Corporation meeting held last week, we appointed a study committee to evaluate our present structure and to make recommendations for future directions. It is our hope that HCHS can be brought to a more secure financial position, ensured by broad support from the gay community. With the appointment of a new Executive Director, both the Board and the Corporation anticipate strong leadership and mutual cooperation and accountability.

We look to GCN to help us to serve the community.

Sincerely,

Dr. Sally H. Lunt, Member
Board of Directors and
Corporation, HCHS

misquoted and eliminated

Dear Editor:

I am at a loss to understand GCN's policies regarding both journalistic accuracy and letters to the editor.

Several issues back, in a front page story, I was misquoted denouncing "responsibility" in the gay movement; in fact, what I'd scored was "respectability" as the course for Gay Liberation — a rhinoceros of another color!

That so grand an error — totally changing the meaning of the idea — should occur, is part of the hazards of journalism. But, that GCN did not see it's responsibility to correct, is dumbfounding.

Sincerely,

Morty Manford,
New York

(Manford's original letter, mysteriously mislaid, is reprinted below - Ed.)

To the Editor:

Many thanks for the prominent coverage in

GCN of plans by the National Coalition of Gay Activists to demonstrate at the Republican National Convention in Kansas City.

In the front page story reporting on our plans I am reported to have said gays should avoid regressing "to the sedate, 'responsible' style of the homophile movement . . ." Actually, the word I used was 'respectable,' not 'responsible.'

Indeed, in a movement critically important to the lives, liberties and qualities of life for lesbians and gay men in this country, it is imperative we do our best to be responsible. But, the "new order" toward which we are working must not be the exclusive domain of respectable homosexuals (doctors, lawyers, academics, military persons, politicians . . .); it is the claim of all gay people. Unless all gay people lay claim to the fruits of our movement, any progress will be superficial and ephemeral. For this reason we cannot afford to neglect activism while 'respectable,' 'insider' negotiations are conducted with oppressors.

On another matter, I wish to express my disgust at an advertisement in GCN for a bar called "The Eagle's Nest" (named after Adolph Hitler's secret hideaway high above Berchtesgaden) wherein the copy challenges patronage only "If You're Man Enough!" Certainly we have also had enough of this kind of identification with the oppressor and 'masculine respectability.'

In Gay Struggle, & With Gay Love,
Morty Manford

in praise of jimmy

Dear Editor:

While for the most part Tony Russo's article on Gays for Carter! was objective, a few points should be clarified.

First, Midge Costanza did not intend to suggest that our organization was in any way illegal, as it is the constitutional right of any group of individuals to organize, raise funds and campaign as a matter of freedom of speech. Campaign laws outlaw efforts to raise funds by the Carter Campaign, hence, that Committee can not officially recognize Gays for Carter!. Why Midge Costanza knowingly violated these laws by offering to arrange speaking engagements for us, letting us know that they could provide funding and hoping we could work closely together is a mystery, especially since she agreed to speak at a press conference and then cancelled out the day before the scheduled date.

Jean O'Leary has unjustly accused me of misrepresenting her position and using her name to

"solicit" others. I was the first to admit I was wrong in telling Jim Foster and Jo Daly she was on the Executive Board, but it was an honest mistake and in no way was a tactic for obtaining their endorsement.

I feel Jean O'Leary exploited my mistake. She ruthlessly damned me for as she put it "ruining" her "political career." Jean O'Leary called up every member of the Board and did everything she possibly could to discredit me and the goals of Gays for Carter!, pressured everyone to resign, and accused me of misrepresenting Jimmy Carter's position on Gay Civil Rights.

I am not a politician. I have no political career and no political ambitions. Perhaps that is why I don't understand Jean O'Leary.

On May 23, 1976, Jean O'Leary wrote in a press release that for unknown reasons was never distributed, "Jimmy Carter has repeatedly expressed his support of gay people, most recently on May 21 at a news conference in San Francisco." She went on to say, "Jimmy Carter's record of speaking out on behalf of gay rights has been consistent." In addition, Jean O'Leary cites a letter written and signed by Jimmy Carter to the *Philadelphia Gay News* in March of '76: "Carter wrote, 'I oppose all forms of discrimination on the basis of sexual orientation. As President I can assure you that all policies of the federal government would reflect this commitment.'" This statement is by far the most powerful statement Jimmy Carter has ever made on the gay rights issue. It is, in effect, a promise to issue an executive order barring discrimination on the basis of sexual orientation. Gays for Carter! believes that by supporting Jimmy Carter the gay community is in a better position to obtain this executive order than by not supporting the candidate. In fact, Midge Costanza told me that NY Lieutenant Gov. Maryanne Krupak encouraged Jean O'Leary to vote for Carter at the convention for this very reason and the day after the nomination, Midge Costanza told Jimmy Carter how Jean O'Leary voted and Jimmy Carter asked Midge Costanza to thank Jean for him. Also, according to Midge Costanza, Jean O'Leary wrote a letter to Jimmy Carter, asking him if his support for the National Women's Agenda Platform included an endorse-

ment of the eleventh point of the document in favor of the rights of lesbian mothers. Jimmy Carter wrote back to Jean O'Leary that he did support the entire platform.

I cannot account for the motives or behavior of Jean O'Leary. Her statement that I "destroyed the delicate balance" she "tried so hard to maintain" is most interesting and so is her refusal to endorse Jimmy Carter for President at this critical point in time. My only hope is that Jean O'Leary forget about her obsession with her "political career" and start caring about citizens of this country who never had hoped before, never had faith before, never believed that a politician would firmly commit himself to ending discrimination against gay people.

It is time that all gay Americans become part of our battle to attain the civil rights and respect as human beings that should never have been questioned. We can not be satisfied with the superficial freedom of gay bars and Christopher Street. We can no longer say that politicians are all bad and insensitive to our plight. We must no longer dwell in despair. For the first time in American history a Presidential candidate is openly addressing himself to the gay community and asking for our support. For the first time a Presidential candidate is placing campaign ads in gay media. For the first time a Presidential candidate has promised to sign a Federal Gay Rights Bill. For the first time a Presidential candidate has organized an "Advisory Committee on Gay People" to consult him on issues concerning the American gay community. Never before have we had a Jimmy Carter. For years we have been on the outside looking in and today the gay people are on the inside. For Jimmy Carter, in his acceptance speech promised full involvement in the decision making process of government by those who know what it is like to suffer from discrimination. Gays for Carter! encourages gay people throughout the nation to register, campaign and vote for Jimmy Carter on Nov. 2. Your help may make all the difference in the world.

Sincerely,

Robert Rygor,
President of
Gays for Carter!

SPEAKING OUT!

Readers may use this column to express their points of view. Typewritten material should be submitted to SPEAKING OUT, GCN, 22 Bromfield St., Boston, MA 02108. The views expressed in SPEAKING OUT are not necessarily the views of GCN and are entirely the views of the writer.

By John Kyper

I note with some bemusement the activities of Robert Rygor and his organization, Gays for Carter (with an exclamation mark, even). It amazes me most of all that Rygor should profess such injured innocence after being rebuffed for using the names of two individuals without their consent! He should not be surprised, either, by the behavior of Carter headquarters. After all, their crushing of the gay rights plank before the Democratic Convention should have told him that we aren't welcome if we insist upon being visible.

Rygor's politics are a curious example of gay provincialism, as demonstrated in a GCN "Forum" published last spring: ". . . Gay organizations have been infiltrated with 'leaders' who freely espouse the principles of communism, socialism, anarchism and leftism . . . No one has the right to reveal one's private political orientation while she/he is lobbying for gay civil rights." (Emphasis added). We mustn't alienate potential supporters among the powerful interests, because "being gay is part of everyone" and "we are everywhere." Even as gay racists and reactionaries, I suppose we shouldn't alienate them, either.

Such a prescription makes sense only if we are to become single issue individuals. I, however, cannot. Machismo, militarism, racism and the inequities of a capitalist economic system are part of my everyday life. I cannot draw a neat line between them and my gayness. I do not fault GCN for its preponderant gay coverage any more than I could fault the *Bay State Banner* for its preponderant black coverage. But any movement that refuses to make connections between its oppression and the oppression of other peoples, and turns in upon itself, cannot get very far. Why else has the Black Caucus been among our most consistent supporters in the Massachusetts Legislature?

Yes, I do consider myself a socialist, in the broadest and least sectarian sense of that word. The advice I get from Rygor and his ilk is much like the advice I've occasionally received in radical politics about the "bourgeois decadence" (or, more politely, the unseemliness) of open homosexuality. I refuse to be boxed into the position of separating my politics and my sexuality; I cannot so segment my life without doing myself a lot of harm. This is what the Carter camp is, in effect, demanding of us.

Ronald Reagan was the only person who could possibly have persuaded me to vote for Carter. (But then again, I remember Malcolm X's preference for the open enmity of Goldwater to the dubious "friendship" of Johnson.) I do not trust Carter's apparent vacillation on gay rights, any more than I trust his evocation of "ethnic purity," his "born again" Christianity (so closely associated with gay oppression), or his virtual silence about our bloated military machine that is slowly destroying the freedom of everyone. I see no significant difference between Ford and Carter, and I intend to vote for an alternative candidate like Eugene McCarthy or Margaret Wright (of the People's Party), both of whom have been more forthright in their support of gay rights.

No, the way to get our rights is not to "play possum" and trust politicians to remember us after they have been elected. (I *do* still feel burned after voting for Dukakis, however reluctantly.) There is no substitute for our visibility and our effort. Only if we truly understand that being gay is part of everyone, can we begin to understand, and combat, the extreme prejudice against homosexuality.



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Gay Prisoner Transferred After Long Battle

By David Chaney

CHICAGO — After an ordeal that began three years ago when he witnessed the murder of his gay cell-mate which resulted in his being beaten by guards, denied parole, and put in solitary confinement, John Gibbs is finally in the prison of his choice, reportedly free of harassment.

Gibbs was at Leavenworth Federal Penitentiary in November of 1973 and was co-chairperson of the Leavenworth chapter of the National Coalition of Gay Prisoners when his cellmate, Ernest Valenzuela, co-chairperson of the group, was killed. Gibbs witnessed the murder and refused to sign the official version of it.

Later that year Gibbs, who was imprisoned for bank robbery, was denied parole. There was no official reason given for this denial. Gibbs was then transferred to several prisons, finally ending up in Marion Federal Prison in Illinois. Marion has taken the place of Alcatraz as the tightest security facility in the prison system.

In most of the prisons he was in, Gibbs was kept in solitary confinement; Marion was no exception. However, on January 13, 1976, four prison guards approached Gibbs to move him to another tier, in the regular part of the prison, called "population." Gibbs refused to go because some of the alleged participants in the Valenzuela murder were living there.

According to Gibbs, the four guards then beat him up. Soon after this incident, Gibbs filed suit against each of the guards and against Norman Carlson, the Director of the US Bureau of Prisons.

While the cases were pending, Gibbs requested that he be moved to McNeil Island Penitentiary. In June, before the cases went to court, Gibbs was told that he would be moved to McNeil if he dropped the suits. Gibbs agreed.

Lieutenant Willcott, the senior officer in charge of the guards who allegedly beat up Gibbs, retired in June. Ron Beai, the public relations director of the Marion facility, refused to comment on the Gibbs incident, citing the 1974 Federal Right to Privacy Act.

But the Gibbs incident did not stop when Gibbs agreed to drop the suits. Leroy Shorter, a fellow gay inmate and friend of Gibbs, sent 200 letters to publications, groups, and individuals describing what had happened to Gibbs and identifying the guards. Not long afterward, Shorter's throat was cut by a prison inmate described as mentally disturbed. Shorter was sentenced to 90 days in solitary confinement as a result of the attack.

Gibbs left Marion on June 22 for McNeil. He arrived there on July 30, after short stays in Leavenworth and county prisons in Texas and Oklahoma.

Sister Evelyn Ancilla, an Episcopal nun in Cincinnati, and a friend of both Shorter and Gibbs, wrote a letter to Norman Carlson, Director of the US Bureau of Prisons, regarding both the Gibbs case and Shorter's incarceration in solitary confinement.

She received a letter from J. D. Henderson, the director of the federal judicial district in which Marion is located. He wrote that "Recent court rulings as a result of charges filed by inmates against the staff have all shown that the Marion staff is a well-

trained, proud, and dedicated group of men and women." Sister Evelyn pointed out that the same could have been said of officers of Nazi concentration camps.

Sister Evelyn said that she had spoken to Gibbs at McNeil by telephone on August 2. He told her that he can be moved into the "population" if he wishes. He asserted that he will probably stay in "segregation" — soli-

tary — and work on law suits regarding more rapid transfer of prisoners between prisons, and a suit calling for the government to show cause why his parole was denied in 1973. Gibbs is also working in conjunction with the American Civil Liberties Union, the National Prison Project, and Sister Evelyn, to get Leroy Shorter transferred from Marion as well.

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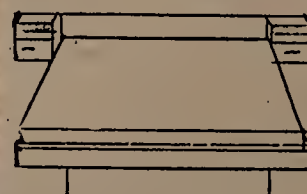
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A New 1984

Woman On the Edge of Time. By Marge Piercy, Alfred Knopf, Inc., 369 pp., \$10.00.

A Review by Tommi Avicolti

Marge Piercy has created a stunning piece of immortality with her latest (and fourth) novel, *Woman On the Edge of Time*. It is destined to become a classic.

The book takes us through the mind of Consuelo Ramos as she tries to put both her own life and that of the inhabitants of a future world known as Mattapoissett in perspective. She is also forced to come to terms with an indifferent family and three male doctors experimenting on the brains of patients in a mental hospital in New York. The book is both stark and realistic. Marge Piercy writes of the institutes from the pen of one who knows the anguish, the self deprivation, the poverty of those imprisoned for being poor (unable to afford a lawyer), non-white, and/or gay.

Consuelo Ramos — poor, 35, and a chicano — smashes a wine bottle in the face of Geraldo, her niece Dolly's pimp. Geraldo has beat Dolly and is trying to force her to have an abortion. Geraldo's henchman (and abortionist) then seizes Connie, and together they beat her unconscious. She is taken to Bellevue where Geraldo and Dolly (against her will) sign her in.

Connie is a victim of circumstances. Consider, she has been convicted of child-abuse — she beat her daughter, Angelina, once during a fit of anger. She was out of work, strung out on drugs and had just lost the man she loved. Everyone makes one mistake, she tried to explain to the doctors; but

they wouldn't listen, and she was marked as prone to violent outbursts.

Anyway, Connie is transferred from one ward to another, and, after attempting to escape, is subjected to an experiment being conducted by three male doctors intent on surgically "curing" her "illness." One of their first guinea pigs is Skip, a homosexual, who is given electro-shock in an attempt to "cure" him. Then, when that fails, a lobotomy is performed and his sexual and emotional feelings are literally cut out of him!

Skip had changed. He parroted back whatever they said to him . . . When they took him out and tested him with homosexual photographs, he had no what they called negative reactions. Meaning he didn't get a hard-on. He told her he felt dead inside. They were pleased with him; they were going to write him up for a medical journal.

Skip gets sent home on a furlough and despite his parents' precautions manages to kill himself. Suicide was the only means by which Skip could be free of the prodding needles and apparatus of the doctors' mind control devices. Clearly a victim, he struck back as the oppressed often do — by destroying themselves.

But lest we forget, the book is also about Luciente, a woman from the future who visits Connie through astral time travel. She is an androgynous figure whom Connie first perceives as an effeminate male homosexual. It is only after she is drawn into Luciente's time period that she realizes the time traveler is indeed a woman.

The future is at one and the same time an enchanting place and a land of frightening cities where the air is unbreathable and the poor live out shortened lives on the ground while the

rich live in platforms in the sky. It is a world of classes separated by power, position and wealth. But it is also the world of Luciente's androgynous community where women and men share all the same tasks, like weaning the babies (the men take hormones). Mattapoissett, however, is at war with the corporate bosses who still control the big cities and who would reclaim the lands occupied by the liberated androgynes.

The inhabitants of Mattapoissett are bisexual, coupling with and loving members of either sex. It is a place where death is a nonchalant procedure, and where even the language is non-sexist. Piercy introduces a non-sexist pronoun in *Woman On the Edge of Time*, "per," short for person. It is used in place of him or her. For instance, "I went to see per about per new clothes." Or if the pronoun were to be the subject, one might say "Person did the chore."

Woman On the Edge of Time is an unforgettable book, filled with wildly vivid images that stick like glue to the mind. Hauntingly beautiful at points, one is easily caught up in the frustrations of Consuelo as she learns more and more that her only choice is to wage war against the doctors who would make her "fit" to return to society.

Consuelo Ramos is all of us, every person persecuted for being born poor, non-white and/or gay. She is the endless victim, like Skip, or like her friend Sybil, the herbalist who is also operated on, cut apart like a side of beef then left to rot in a windowless world. In the end, Connie commits a desperate act, but one we cannot indict her for; after all, the world of Luciente and the people of Mattapoissett will not exist unless Connie stops the



experiments that left Alice, a black woman, like a wind-up toy with a radio device in her brain. It is ultimately a book we will all point to one day the way we often point to 1984.

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Divine Decadence in the Twenties



Children of the Sun: A Narrative of "Decadence" in England After 1918, Martin Green, Basic Books, 1976. 470 pp., \$15.00.

By Philip Gambone

They danced to jazz, invented the cocktail party, supplied the gossip columns with weekly scandals. They dictated the artistic life of their schools, first at Eton, and later at Oxford and Cambridge. Their heroes were Proust, Cocteau, Diaghilev and Wilde; Oscar Wilde, their martyred saint. They became literary figures in order to "dazzle and confuse" those they despised, and they despised anyone who did not share their compulsion to be beautiful and brilliant. They were the "bright young people" during the twenties and thirties in England. Martin Green, in his book of the same title, dubs them the Children of the Sun.

Green's book follows the careers, if "careers" they can be said to have had, of two of England's most sparkling aesthetes, Harold Acton and Brian Howard. In the course of his narrative which he compares to "one of those twenties treasure hunts, in which people drove across London, across all England, in search of some otherwise unprocurable item, something unique and unimaginable," Green turns up a remarkable array of other notable figures during these "decadent" years. We come across W. H. Auden, Christopher Isherwood, Evelyn Waugh, Graham Greene, Nancy Mitford, William Walton, Kenneth Clark, Ian Fleming. His list includes over forty members of a central group, all born in the first decade of this century. Green chooses Harold and Brian (he persistently uses their first names) as his model "dandies" by whom all the rest are identified and discussed. Not that Green admires them more than the rest — in fact, he often recoils at Harold's fantasies or Brian's small literary achievements. Nevertheless, he is fascinated by Brian and Harold's sway over their generation. It is this "partial dominance" over English culture by the Children of the Sun which is Green's theme and motive.

Harold Acton was born in 1904; Brian Howard in 1905. Their families were upper-class, though atypically so, for Brian and Harold's mothers were both American, and their fathers, painters and art dealers. Green says that the fathers were notorious Don Juans. "In both cases, the son recoiled away from the male role exemplified by his hostile father and found 'normal' sexuality impossible." (Green often makes reference to Freudian psychology when he discusses the dandies' homosexuality.)

Brian and Harold were sent to Eton, a "dandy, aesthete, and snob institution," or at least it was so by the time they left. Around them formed an artistic coterie allied against Victorian culture and bourgeois taste. They were for modernism in poetry, art, music. Among their favorite poets were T. S. Eliot and Edith Sitwell. Although still in their teens when they left Eton for Oxford, Brian and Harold had already put out a magazine announcing the artistic revolution. Edith Sitwell praised it.

While at Oxford in the early twenties, Brian saw to it that he dined with members of the city's most prestigious families, and tried to seduce many of them. Peter Quennell, a contemporary, describes Brian as a cross between Proust and Beau Brummell. Green writes, "It was his drama that he was for seven years unrequitedly in love with one of them, but he had affairs with and spent nights with other men all the time."

If Brian was Oxford's "social arbiter," Harold was its poet. His imagined soliloquy of a cello might appropriately describe his own fantasies:

*Voluptuously blatant in my greed,
I am the woman garbed in heliotrope,
Whose bustle panics peacocks in the park.*

Harold teasingly, and Brian often quite maliciously, enjoyed the conventional masculinity of their day.

After Oxford, Brian and Harold, refusing the careers their families had proposed (law and diplomacy), spent the next two or three years partying. Brian seems to have been the more waggish of the two. He often went in drag, would burgle friends' homes, once set the Thames on fire with gasoline, and in 1929 organized a hoax exhibition of the "work" of a fake modernist painter.

Harold during this period published some verse and a novel. He lived in Paris for a time, shunning writers like Hemingway and Pound whom he called "bogus Broncho Bills." He wrote that they "lived in dread of betraying their emotions, except by hiccups."

In 1932 Harold went to China. He had found himself "an unbaked mould," and thought the mood and culture of China would help him achieve wholeness. In Peking, he later wrote, "I belonged to myself again." He remained in China until 1939, studying Chinese culture and adopting Chinese customs.

Meanwhile Brian was in Germany. He had gone originally, at the insistence of his mother, to be psychoanalyzed. While under analysis, he picked up an enthusiasm for a kind of Life-worship philosophy. This vitalism, which Green

describes as material and communal strength, was not really suited to Brian's dandy temperament with its intense need for egoistic and intellectual individuality. He read Nietzsche and D. H. Lawrence (anti-dandy figures) and avowed communism. During the thirties he wrote anti-fascist articles for *The New Statesman*. Nevertheless, Brian continued his "decadent" life —

Green points out that among its many appeals, the Germany of the twenties and thirties extended an open invitation to homosexual expression. Auden and Isherwood, close friends of Brian, went to Germany in the late twenties. Stephen Spender, another thirties poet, also found a free spirit in Germany. "There youth had started to live again, free of the shackles of the past, a life without inhibition, inspired by hope, natural humanity and brotherhood in the springs of being." Green cautions that this was a gospel of naivete. According to Green, poets and writers such as Auden, Isherwood and Spender were not dandies proper, but naifs. The naifs were "all limped sensitiveness and generous responsiveness . . . [He] offers himself as being in process of formation. . . . He seems always about to adopt some traditional 'mature' temperament."

(A third "gang" — after the dandy-aesthetes and the naifs — consisted of the rogue-rebels. They were not primarily artistic types, but were allied with the other two in their opposition to normal "Englishness." In this third gang figured Randolph Churchill, Sir Winston's son, and Guy Burgess who worked in the British Foreign Office and created a scandal by fleeing to Russia with Donald Maclean, his sometime lover.)

The Second World War was particularly unaccommodating to the dandy sensibility. The harsh regulations both in civilian and military life reminded the dandies of the strict schoolboy days. "Just to be stuck in England again," writes Green, "was a kind of imprisonment for Brian and Harold." Both held RAF positions, but their dossiers contained hostile reports on their character which prevented them from having any important jobs. It was during the War that Brian and "an Irishman called Sam" became lovers.

Their stormy relationship lasted until Brian's death.

In 1954 Brian came down with tuberculosis. On January 11, 1958 Sam died having accidentally gassed himself; four days later Brian committed suicide by taking an overdose of drugs.

Harold Acton is still alive. In 1970 he published *More Memoirs*. His latest book, a biography of Nancy Mitford, one of the dandies' female apprentices (and according to Green their "victim"), was published last year. While writing *Children of the Sun*, Green visited Harold at La Pietra. He found the old aesthete "in every way very English That brilliant and flamboyant figure, who had affronted a thousand British prejudices and shibboleths, was now transformed into a bulwark of Britishness."

In the final chapter Green engages himself in a dialogue concerning his reasons for, and the value of, writing such a book. "Why investigate all that in so much detail?" he asks. He offers one possible answer. It is to uncover the dialectic between the dandy and the "decent man," to watch the dance between Narcissus and Apollo, to find out (in his own words) "where the action was." In this respect, though Green confesses that he belongs to a somewhat different camp, he is willing to concede to figures like Brian and Harold their own sphere of cultural importance. He says that they contributed a "sense of humor." What we need culturally, Green suggests, is a more good-humored seriousness. "The decent man must, to renew his vitality, now admit to a much freer and easier relation with the dandy."

The real cultural enemy, then, is neither decency nor dandyism, but "provinciality of mind." Green warns against the "hideous risk of a whole literature of cosy quaintness." Both the dandy and the decent man (whether in the 20s or the 70s) are capable of lapsing into the cosiness; and conversely it is in reaction to this cosiness that each may find his or her real artistic voice.

What Green implies by the end of the book is that the failure of the

(Continued on page 10)

Woman Behind Bars

By Mollie Iley

From the beginning I have always been an outlaw, and I have held true to Scorpion stars. Rebellious acts seem to go hand in glove with impulsive young women.

My political education came after I was busted at the age of nineteen. My home is in Texas where I grew up on a ranch, and because my family is a comfortable middle class family I was a little over-indulged. In an act of rebellion against my family, and largely for kicks, two other people and I decided to rob a bank. One of the others was a beautiful woman from Manhattan, N.Y. I always thought if we got caught Papa could pay off the necessary people and I'd get off. Not so, my bail started at \$75,000 and my big shot lawyer (who had gotten some kind of award from Nixon that year) was blocked by obstacles I'll never know.

From all I had ever heard you were always supposed to tell your lawyer *everything* because if you didn't you were surely going to be screwed. To my surprise he asked if I was gay. I naively answered yes, not knowing all the future repercussions. I had never planned on telling my family since I thought it was none of their business. They didn't tell me about their romantic interests, so why should I tell them of mine? I later found out that my parole officer, to whom I had never spoken in my life and whom I had only seen once, took it upon himself to inform them.

My family believed it to be a passing thing. They hoped most of whatever I was doing at the time would be a passing thing. My sister got religious and started people praying for me.

So as things went on and more and more guards at the Texas County Jail heard about the two beautiful homosexual bank robbers, their hatred and resentment increased. Example Number 1 — hot long summer — men rioting a floor above us — my rap partner, the woman arrested with me, is asleep. I'm leaning against the bars on my bunk bed, reading *1984*, and in parades a rookie matron equipped with a tear gas mask and about 6 or 7 guards, equally equipped and carrying tear gas guns. Words follow — our outrage — why are they intimidating two teenage girls? On the other side of the jail is a Mexican, a speed freak, and a woman five months pregnant. An exiting guard shook a tear gas bomb into our cell. The only thing that can help is water — water was shut off throughout the jail — water from toilets would do.

More and more my education increased, and more and more my interest in different political viewpoints increased. Other injustices occurred but to describe every one would take too long, so I will go on to my stay in prison.

Upon arrival at the Kennedy Youth Center, Morgantown, W.Va., I believed I could have a fresh start. I was sentenced to five years under the Youth Corrections Act, and believed myself lucky that I had not received 25. They were especially hard on bank

robbers. I never before had broken the law, down to a parking ticket. So, resigned and separated from my rap partner, I entered the government showcase prison.

An experimental prison, Morgantown gave tours, and we were part of the display. The prison was co-educational and their programs centered on persons working for their high school diploma. They used behavior modification techniques — Skinner and Quay, whom I learned to hate. If you weren't good, you simply did not get your candy. I was number 00044-172, admitted in '72, and was the 44th female to enter this new prison.

Because of my education and bits of college, they fitted me into classes like welding, air conditioning, some better ones, like graphic arts — sounds good, but was a facade. In the beginning, I followed their program, wishing to climb their status ladder so that I could earn the first privilege of having my own clothes to wear. I became a representative for the inmates and was on the elected board who met with the brass every week to discuss prison procedures and to acquire privileges for fellow inmates. I worked through their system and with others made the challenge for change. There was much to do.

Being in a coed prison did not change my sexual preference as they hoped it would do. They could just not accept that this seemingly well-bred young girl was a homosexual, and each counselor passed me to another hating me because I was a mark of their outstanding failure to change me. I held fast to my thinking, and because I spoke intelligently they felt the sting of intimidation. I was classified as condescending, a flamboyant non-authoritarian. Never mind difficulty adjusting to prison life — the level of the people I lived with — the sudden culture shock.

Until I faced the parole board for the first time, however, I stuck as well as I could to the program, and in tears would confide in my counselor — the one that was to guide me and help me to formulate my future plans for rehabilitation, for living on the streets.

At first I was not questioned closely as to why I was sending money to my rap partner, but, when asked, I explained I was supporting her with the help of my family, since, to my knowledge, she had no other income. They learned we had been lovers, and all of a sudden I was not allowed to take money out of my account, as I had done before. Letters between us ceased. Explanation — I was not to correspond with persons who were convicts or had police records of any kind. Others were permitted contact with their rap partners, but not me. My counselor did nothing to change this, even though he must have noted my distress and concern over the matter.

Since I had to change living quarters, I changed counselors. By this time it was too late to cover up my homosexuality, and interest in me increased more and more, up to the ranks of the



Photo by Karen Becker

warden. I couldn't see anything at all wrong with being gay, so I never denied it. Matrons even warned incoming females to stay away from me. They didn't, and found out I was OK after all.

First encounter with the parole board — I did not dress in special dress-up clothes, and did not have or ask for a representative to face them with me; I would face them alone. To my surprise, there sat my counselor with them. Instead of the questions I was planning to answer, they wanted to know just where my homosexuality was at. I became indignant, saying my sexuality had nothing at all to do with my crime, and why don't we stick to the subject — like my crime, or my future plans (which I admit were shaky, but my family stood ready to help me), or my place in the program, or my achievements or my failures. I flatly refused to tell them of my lesbianism, refused to feed their fantasies. I was quickly wising up. Their answer was that I needed more rehabilitation programming. I received a stiff two year, four month set-off, until I could be considered for life on the streets. But the board would see me annually. They had to; it was part of the rules. Because I had already done five months hard time in county jail and had put in some time in the prison, certain staff who did like me were shocked at this large set-off.

Much seemed to be expected of me because I was white and educated, and each time I tried to fulfill expectations, I was cut down. I never reached top status. I would finally be going up for it, which meant seeing the "treatment team" to acquire privileges. When I thought I had it all set and was properly psyched up, I sat there in front of them listening to reports, points, and behavior patterns. And each time I would be a point or so short on a chore not done well enough, or even for being tardy in school.

There were groups who came to the prison — some social workers, students who wanted to help. One woman and I had taken a walk around the perimeter which circled the prison. I did not know this was off bounds to non-inmate personnel. As we walked and talked, the woods heavy around us, I went off the road to pick a cat-on-nine-tails. When I stepped back onto the road a cruiser pulled up and took us to the control building. But before leaving, the officer went into the

woods and brought back a blanket that I had never seen. The social worker student didn't know quite what was in the makings. I quickly explained that this was being done to me because I was a known homosexual. I was taken to the isolation unit and she left. I was charged with being out of the designated boundaries. Other implications were clear but I never got to see what was written.

In another instance a girl and I were both put into isolation for indecent exposure when she and I, along with a male friend (who got away), went skinny dipping. She got out the next day with the help of her counselor. I stayed in for the rest of the summer. Indecent exposure and out of bounds — what does one do when one is bored?

Once a cop chased me down, to find the baggie that he had glimpsed contained chocolate chip cookie crumbs. I offered him some. My papa had sent the cookies he had made for me through the mail, but by the time I got them they were finely pressed crumbs.

My last lesson — I was to be set up and busted. I was to be placed again in isolation after I had risen to middle status. I was to be charged with possession of barbiturate drugs in a federal penitentiary. But if I came clean and informed on who was doing what in the prison — gave names and accuse — maybe I'd get to stay and receive a suspended sentence.

Because I would not cooperate with the FBI, I was threatened with 25 years and a transfer to Alderson Women's Penitentiary, West Virginia. So instead of spending more time in the isolation unit, I planned an escape and went over the big wall to unexpected places, leaving everything behind and not knowing if I'd have a bed to sleep in, realizing I'd never be able to go back to my family. I chose this, rather than the other offered horrors.

Mollie Iley was rearrested in Boston by the FBI this June 8. She was first held at Plymouth County Jail, then moved to Alderson Women's Penitentiary in West Virginia. She has been kept in isolation there since July 20 and will be kept in isolation until her trial on Sept. 22.

Anyone interested in writing can address correspondence to Mollie Iley, 0044-172 D.H., Box A, Alderson, W.Va. 24910. Letters of support may also be sent to GCN Box 675.

Libow Pottery: dedication to a new way of life

By Wayne April

Libow's Pottery is located in an 1897 wood-frame schoolhouse atop a densely wooded knoll in Harrisville, New Hampshire. It is owned by Lauren Libow, a thin, youthfully dressed 45-year-old master potter, and worked cooperatively with two young apprentices: Lisa and Brian.

For over a year Libow's Pottery ran an ad in the Job Op column of the GCN classifieds advertising for new apprentices: "If you have it together... come share our work and lives... You need no experience nor money. After a few months you can earn your living."

But the ad did not draw anyone that lasted, so Libow withdrew it several weeks ago. "People thought they could come up and move right in," said the potter with a shrug. "We can't afford to have people live here who can't earn their way."

Libow's plan was to have prospective apprentices visit the collective regularly over a period of six to eight months, in order to allow both parties to become acquainted with each other. During that time the aspiring potter had to live and work elsewhere, preferably within commuting distance of Harrisville.

"Most of the people who came here, about forty or fifty, were not serious about becoming potters," said Libow. "Many of them were on the rebound from broken relationships and wanted a chance to get away and do something different, or else they were just tired of city life and saw my ad as an easy escape route."

"Dedication to a way of life" is how Libow defines being a potter. Libow and his two apprentices' lives revolve around their potter's wheels — their workroom is the heart of the collective, and the spinning clay the force that keeps it beating.

"Making pottery is not merely a job, it's a vocation," said Libow. "Many people don't realize what a spiritual act it is creating something from the earth."

To work in Harrisville, New Hampshire would take some adjustment by anyone coming from a large metropolitan area like Boston. The swift-flowing stream of life that keeps cities and towns moving progressively was long ago diverted from this tiny little mill town. Harrisville



stagnated early — so early, in fact, that the Smithsonian Institute recently bought and restored several of the mill buildings in order to preserve the near perfect early nineteenth century industrial complex. The only people left in town are old ones who worked in the mills before they shut down, and young new-comers like Libow and his apprentices who seek an ideal working environment for their craft — away from the pressures of more urbanized areas.

"The native young people leave because there aren't any jobs," said

Lisa, "and the old people hate it here but they have no place else to go."

But if it is a prison for some, Harrisville has proven a haven for Libow and other craftspeople who have settled here to work. The quiet of village life and the seclusion from the madness of "out there" offer an ideal environment for inner reflection and productive creativity.

For the roving visitor who happens to stumble onto the town while driving along the narrow, winding country roads, it is a picture of tranquil beauty — a tiny hamlet of red brick buildings

with white-painted wood trim that seems straight out of a brochure on scenic New Hampshire.

"I enjoy spending a few days in the city after making a pottery run," said Libow. "I go to the bars, to the beach, have a good time with friends, but, after a while, I think of the quiet, cool woods of home and it makes me return. I'm glad I live here."

Libow knows now that a good craft apprentice is a rare individual — someone not easily found through regular employment channels. Only time and chance can help him gather his students.

Decadence

(Continued from page 8)

English dandies to achieve anything really imaginatively powerful (unlike their counterparts in France and America who did), was not a failure on their dandyism *per se*. Their failure was their holding on to dandyism's "adolescent" phase. Their fathers had seen in them "a living promise that one could combine the gods of the young man with those of maturity." This the sons (the daughters don't figure much in this book) never achieved.

A surprisingly number of the Children of the Sun were homosexual. Green quotes Louis MacNeice, the poet, who said that at Oxford "homosexuality and intelligence, heterosexuality and brawn, were almost inexorably paired." It is to Green's credit that he does not adopt this stereotype to write off the dandy temperament as just so much faggot elegance. Nevertheless, while reading this book, I found myself wondering

whether there is any relationship between homosexuality and artistic (not necessarily of the dandy type) temperament. One is always hearing the loose statistic that "so many" artists are gay.

Christopher Isherwood once told the *Advocate* that being gay gave him "an oblique angle of vision on the world. Without it I might never have been a writer." I suppose that anyone who wants to write or paint thinks that he or she has some special angle on the world. Being gay, which still generally means being "exceptional," can precipitate this feeling of having a special angle of vision. However, in the case of Brian and Harold, this sense of being exceptional (socially and imaginatively), coupled with an excessively campy giddiness in their unconventional sexuality, may rather have hindered them from finally getting down to work. In the end we may have to acknowledge

(Continued on page 13)



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PEOPLE, PLACES & FLINGS

By David Holland

Never one to deny myself something new, I took a brave sampling of two night spots, both of which provided an unexpected treat. I started off at the long-standing **Napoleon Club** in Bay Village. Its myriad rooms and diversity of entertainment would have satisfied anyone. I ordered a draft and someone asked me if I were from out of town. I couldn't possibly imagine why. Later, I ventured to the other side of town to the new **Boston Eagle**. Although I was not in costume (I thought perhaps denim and leather was a necessity, not to mention a cowboy hat), the reception was warm. I never thought I would be bending over a pool table, cue poised. But judging from the delights, I'll be sinking the eight ball again there in the near future. The Eagle, affiliated with the New York and Washington dens, is located on Queensberry Street in the Fenway . . . The Best and Worst of Boston donned this month's cover of **Boston Magazine**. The "Best Disco Award" went to **Together**. Now everyone knows, and I mean *everyone*. They never mentioned that it is gay. Maybe their subscribers will attend the Sept. 16 **Club Baths** contest . . . If you hit the 19th hole by 9 p.m. at the **Randolph Country Club**, don't miss **Mainlining** with Patti O'Keefe this Sunday, Sept. 19 . . . Can ya beat this? **Styx** is giving away drafts on Sundays from 2 to 6 or thereabouts for a quarter with a nickel change returned. Taste treat idea: tell them to add a dash of Rose's Lime. Unlike peanut butter and pickles, the beer will go down like a cool lime rickey. Mmmm . . . So if Bean's isn't your fashion center, how about Agnes



Larry Davenport (WAYLAND FLOWERS) and the star puppet in a scene from MGM's new comedy "Norman . . . Is That You?", coming soon to the Sack Savoy.

Moorehead on Dartmouth Street. Paramount costuming department, where are you? . . . Houghton Mifflin has some fireside reading coming in the fall. The first is **The Other Woman: A Life of Violet Trefusis**. This Parisian woman was many things, including the paramour of Vita Sackville-West. Another in the continuing tales of Bloomsbury. The second of interest is **Living Together**. The book explores the legal vulnerabilities of the "consortium" of committed partnership. And yes, wonder of wonders, this publishing house trendsetter of excel-

lence, gives us partnership advice as well . . . The Queen of Disco, **Gloria Gaynor**, appears at **Together** Sept. 20 and 21. Never can say goodbye . . . **Micha Albert** invites you to a showing of recent works, artworks, Sunday, Sept. 19 from 2 to 8 p.m. at 110 St. Botolph St. R.S.V.P. would be gratefully appreciated, 266-9059 . . . "Norman . . . Is That You?" Yes, it is, and it's opening Sept. 29 at the Sack Savoy theater. Pearl Bailey and Wayland Flowers are among the stars to shine in this film adopted from the Broadway play . . . Sack also brings

back "Return of a Man Called Horse" beginning Sept. 15 . . . Native American Indians continue to rise from the oppressions that besiege us all. From Sept. 10 to the 25th the **American Indian Planning Committee** presents a number of enlightening exhibits and performances. Most are happening at **Boston City Hall Plaza**. For specifics call ARTSLINE 261-1160 . . . **The Boston Shakespeare Company** begins its second year Sept. 16 with "The Taming of the Shrew." Included in this year's repertoire will be new interpretations of "A Midsummer Night's Dreams" and "Robin Hood." Subscription tickets are available by calling 267-5600. Performances are Thursday, Friday and Saturday evenings at 8 p.m., on the corner of Berkeley and Marlborough Streets . . . **Topol** makes his American debut in David Merrick's "The Baker's Wife" at Boston's **Shubert Theater**. The show begins Sept. 14 for a three-week limited engagement. Topol is best known to the American public for his command performance in "Fiddler on the Roof" . . . All's quiet on the shore, Provincetown shore that is, after a raucous Labor Day sign out. Those who enjoy the quieter whispers of the beach can treat themselves to reduced rates at the **Trade Winds** . . . End-thought: Now is the best time to hop in the car and head north to pick forest treats. Select a bunch, arrange in a basket or vase, and let them dry naturally. They'll last all winter. If foliage gazing is your perennial trip, the railines in New Hampshire are running an antique rail car from Concord to Lincoln that winds you in among some of the best sights this edge of the Atlantic . . .

THIS SIDE OF THE CLOSET

By A. Nother Gay

The presence of gay men was quite obvious at last summer's "Symphony in the Park" series, New York City. Mostly, they were in couples or larger groups, but there was at least one who was not with other gays. I went with several friends (presumably straight) from work. To one just finished with his junior year at college, the sight of these men was almost a shock. Nice people don't show that kind of behavior, they sweep it under a rug or hide it in some other convenient place. But in public?!

The experience had a great effect on me. One particularly large (or was it just particularly gay?) group was there for all three concerts. It was with a bit of lust but mostly longing that I watched them from afar where we sat. Longing for the ability simply to be myself, without having to put on pretenses to the rest of the world. No, not to flaunt; but to be able to — willing to — say at times "Yes I'm gay. So what of it?" And it was an inability, not an unwillingness. To be able to protest homophobic (I didn't even know the term back then!) comments and "jokes" (how can something so supposedly "funny" be such a vehicle of oppression?) by my friends. The problem was not only in relation to the straight world. At that time, I hadn't even come out to myself. Oh, to be able to walk into a gay bar, where I might find at least a bit more personality than out cruising the streets. I was, after all, limited in my self-perception to the gay world as the straight press presented it, and the possibility that I might simply become friends with other gay people (or that I unwittingly was!) seemed rather remote. I suppose in retrospect (for I was pretty much unaware at the time of my needs, and totally unaware that they were being satisfied) that what I lacked might best be called an identity — a gay identity.

The group in Central Park unknowingly started to provide that identity. They answered the first question, whether there was any more to gay life than the bars, the baths, and bed. They showed visually by their presence that there existed sources of emotional as well as physical satisfaction in the gay world. There was also a certain amount of humor and my first introduction to gay self-stereotyping: "I don't care which ear his earring is in, he ain't butch!" But they left unanswered the question of "enjoying" themselves, for they seemed still to be relating primarily on a sexual level. I still don't know just what was lacking, but my impression was that something wasn't there.

At the last concert a new group arrived about the same time we did, and I watched as they set up their patch of ground. First a layer of cardboard boxes, extending into a long thin rectangle. Then green tablecloths on top, followed by green and white paper plates, green napkins, white plastic silverware, plastic wine glasses, a large floral centerpiece with two smaller ones flanking it, and all the other accoutrements of a formal dinner party. They even had helium balloons with streamers (both green, of course) attached to the

nearest garbage cans and their picnic chests.

This new group had a lot of spirit to go along with their class. As each member showed up, there were kisses all around (men kissing men? Shameful!). There was talking and sharing and laughing and loving. Perhaps one of the most important changes in this group from the other was the presence of women. Here was a group of gays of both sexes simply having fun.

I thus came to accept the prospect of life totally within a gay world, for surely straight friends would shun me if (when) they found out. It *could* be, I saw, a happy existence with friends of both sexes. An existence where people are able to relate to each other rather than being limited to the bar games they play in and out of the bars. An existence of mutual support rather than isolated loneliness. An existence where I would not have to hide what I am, pretending to be something I'm not. For this I might be willing to divorce the straight world (or let them disown me) by accepting homosexuality in myself.

We (note the change in self-identity here!) perhaps should be watchful of our public behavior. Not to avoid infuriating our straight peers ("So what of it?"), but to be careful of the image we present to other gays still in the closet — especially in the closet with regard to themselves, much less the world. During a 4:00 a.m. pub crawl a few weeks later several friends and I happened on a pancake house where a bar nearby must have just closed. The men were mostly paired off engaging in varying degrees of groping and similar behavior, on a level that frankly embarrasses me among straight couples too. I'm still not sure of the gender of the lady I happened to sit next to. To this day my friends refer to the place as "the gay pancake house," and I hate to think where my own self image would be if I'd seen that before the groups in Central Park. I'm not saying we should try to "pass" or even that we should avoid sensuality or sexuality, for a gay awareness is an awareness of love. But we should maintain a sense of time and place, since our public behavior is more important to the closeted gay than anything we might write (which is lost to him because of his closet). And we should do it with a sense of class.

The intervening year has gone quickly and fruitfully. During the fall I strengthened my self-acceptance, and last spring I helped found a gay organization on campus — the first time I had admitted of this in myself to anyone of any sexuality. By June I was out of the closet (having started by lambasting an acquaintance who told a derogatory joke), and my friends were still my friends. It all started in Central Park with a group of people I didn't even know. Now I'm back in New York for good, and at the last concert this year they were back in style — this time in elegant black and white, even wearing white robes tied in black. I went over and asked if they were any particular group. "Oh, gays for America! I don't know — just a bunch of friends having fun." I explained my presence the year before and thanked them for the positive self-image they'd given me, an image of friends having fun. A touch of class can go a long way.

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I have probably put more miles on Route 128 than any other road. And the most bizarre ride I have ever gotten was on it. About a year ago, I was hitching from Brookline to Bedford and a blue van pulled over. As I went to it, I saw a sign on it that read:

**The Cambridge Evangelists
Unsure? Unhappy?
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Now, Jesus and I have never been real close friends. We do, however, know many of the same people, so I am told all kinds of stories about him and what he stands for. I feel like I've known him for years. My brother is a follower of Jesus, and I have been subjected to some of the most outrageous and unbelievable beliefs. ("I don't believe that love between two people of the same sex is real.") We have spent more than one dinner conversation debating whether or not I'm damned or sick or what.

And more than once I have been accosted by the children of God and the Forever family or any one of the thousands of different Christ sects, sometimes only to leave with them angry or me angry. Sometimes a long talk will ensue and when there's communication, I can leave feeling good about the people. I once was in Kansas City when I was approached by a new convert, and I left mildly infatuated. So I am no amateur when it comes to theological discussions. I expected, as I climbed in the van, that this would turn out to be another.

"Oh good," I thought to myself, "I'm really in the mood for a talk

about religion."

He drove off with me and didn't say anything past "Hello."

Soon he broke the silence. "Nice day, isn't it?"

"Yeah," I cleverly replied.

"You can sure tell that spring is on the way," he said.

"Sure can."

"But it won't be here for another month or so."

I was beginning to think that this wasn't going to be the most fascinating ride I had ever gotten.

"And it's supposed to rain a lot this month."

I decided not to reply in hopes that he would shut up.

A few silent minutes later he handed me a little 3"x5" comic book, used by some religions to convert younger people. I had seen the books before, mostly through my brother, and had very little desire to look at it.

"Keep it for someone else," I said as I handed it back to the man. "My brother has a whole room full of them."

"Then you've read it before?" he asked.

"Yes. I've read it before. I've read all of them, probably."

"Have you ever read the Bible?" he asked me.

"No," I cutely replied, "but I saw the movie."

He was not amused.

We then started talking about religion, and God and the youth of today, which inevitably led to talking about sex.

"Do you believe in free love?" he

asked.

I toyed with the idea of making some awful pun about not paying for it, but I decided against it.

"As a matter of fact I do," I said.

The talk progressed a little further, until we were talking about being gay.

"How do you feel about that sort of thing?"

"It's fine for those who are, and not for those who aren't. And I am one of those who are."

"You're gay?" he asked.

"Yes, I am," I told him.

Now, dear reader, there was one of two things he could have done. He could have stopped the car and told me to get out; he doesn't allow faggots in his car. This wasn't too likely, and I didn't expect it. He also could have told me that I would pay for my sins in the fiery pits of hell and all that stuff, which seemed like the most likely thing. But there was a third thing he could have done, and he did it.

He looked at me and said, "Well, you have a nice body," and then he grabbed my crotch.

Needless to say, I was a little surprised. Stunned would be a better word. I stared at the hand that rested between my legs, trying to reassure myself that it was really there. When the initial shock wore off, I pushed his hand away and said, "Sorry, wrong stick shift."

By this time we were almost at my exit. "Uh, I'll get out here," I said.

I got out and didn't stop laughing for about five minutes, when I started to think about it. The whole concept of a person who was gay living the way that man lived was more than I wanted to deal with. The guilt that must go along with that sort of life is incredible. And the loneliness. Lonely to a point where when another gay person crosses his path, he would do just what he did. Grab. I look at it now as more than a grab for sex, but as a grab for acceptance and empathy. But the intensity of the need scares me to a point of total discomfort. If we hadn't been at my exit so I could get out right away, I wouldn't have known what to do.

Decadence


(Continued from page 10)

that it is childish laziness (and not Freudian fixations or sexual oppression) which prevents some gay artists from producing good work; and that it is mature integrity which allows other gay artists to do what they do, and to do it well. Brian is a classic example of the former, Auden, of the latter.

I would recommend *Children of the Sun* primarily on the strength of its anecdotal and historical interest. Green's attention to detail borders on, but never reduces itself to, gossip. No one interested in this period can help

but be enlightened and entertained by his references to every major and minor English literary figure of the twenties and thirties. But in concentrating on two of the minor writers (though they were major figures), Green loses sight, I think, of the truly fine output which so many of Brian and Harold's friends achieved.

This is a book primarily about cults, not literature. As such it is valuable and interesting addition to our understanding of those writers who formed the more youthful and naive branch of the Lost Generation.



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Roommates

GWM wants to share nice home in Brattleboro, Vt. area. Let's be healthy, free, open, honest & affectionate to each other & All. Box 192, Newfane, Vt. 05345.

Male to share 6th floor apartment near Central Sq. \$150/mo. incl. util. Great view of Boston. Call Joe, 492-0056. Keep trying.

Amiably masculine roommate for 6 1/2 rm. N. Shore apt., near ocean, bus; 30 min. to Boston, \$70/mo. & 1/2 utils. & phone & oil heat. Lynn Highlands house with city/country view, very sunny, funky and comfortable. Gary AC (617) 581-1396, 11 a.m.

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3 L/F looking for 1 more to share well-located Cambridge apt. Private, political, easy-going, into arts, health-care, rent \$78 & util. 492-5220.

ROOMMATE WANTED
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GM, 25 plus to share Central Sq. house with 2 other GM's. \$79 & util. Avail. Oct. 1. Share chores, meals & fun. Call 492-4639.

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Brockton-rmmt wanted to share lg lux apt with pool etc. Close to rt 24 and mall. Prefer prof male under 35, G, Bi, or S OK, but must be str apprng. Write P.O. Box 2071, Brockton, MA 02403.

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FRAMINGHAM AREA
Seek roommates to rent house or apt. Eventual goal, an artisan community of the occult. Box 111, Hopkinton, MA 01748.

Camb. male, 27, seeks roommate for end of Sept. to share large, sunny 2-bdr. apt. on tree-lined street between Harvard & Central Sq. \$145/mo., Ht. & H.W. incl. Call 266-8427 days, 492-5863 eves.

M wanted to join 2M, 2F in Somerville apt. near Harvard/Inman Squares. \$60/mo. & utilities. No pets, no tobacco, no lack of living zeal. 628-5561, available immediately.

4 Bedroom apt., Camb., 2 F & 1 M looking for 3rd woman roommate. 354-2854, ask for Ralphie or Beth.

GM, 23, seeks person to look for 2 bdrm apt in Boston area. I have cat. Am vegetarian. Seek mature, honest person who has good job. Object is to save money. Will live in any safe part of Boston. For Sept. 1. GCN Box 654.

Miscellaneous

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymm sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

LESBIAN WOMEN
Visiting Fla.? Contact Sarasota D.O.B. P.O. Box 15621, Sarasota, FL 33579 or call (813) 924-8968.

2-4 gay male mental health workers needed as members in growth group, starting soon. Couples OK. Please call M. Tredeau, 247-2773 or 359-2551.

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HOUSING BIAS
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Organizations

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Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109, (206) 282-5798. Membership \$5.00.

LUTHERANS
ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans concerned (for gay people) Box B-19114A, Los Angeles, CA 90019.

NAT'L GAY PRISONERS COALITION
would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, JS Prison, Lewisberg, PA 17837. Chairman of the National Gay Prisoners Coalition.)

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JOIN DIGNITY
Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

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Quick Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai Haskalah (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge, 02141 492-3433
Cambridge North/Brattle Gays Write c/o Gay Legislation 661-9362
Cambridge Women's Center 354-8807
Cambridgeport Gays, c/o GCN, Box 6500
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 227-9469
Closet Space 523-1081
(WCAS 740m AM) (492-6540)
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 440-8551 or 442-6029

Framingham Unicorn Society, P.O. Box 163, Framingham 01701
Gay Academic Union of New England P.O. Box 212, Boston 02101 266-2069
Gay Alert (For gay community emergency only) 523-0368 or 267-0764
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '76, P.O. Box 8841 J.F.K. Station, Boston 02114 661-9362
Rep. Noble's Aides 727-2584
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079
Gay Men's Center, 36 Bromfield St. 338-7967
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108
Gay People of UMass/Boston 287-1900 (ext. 2396)

Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Homophile Community Health Svc. 542-5188

Harvard-Radcliffe GSA, 198 Memorial Hall, Cambridge 02138 495-1927
Integrity/Boston, P.O. Box 2582, 02208*
Lesbian Therapy Research Project 354-8807
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers 354-8807
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Ave. 661-8898
National Organization for Women 267-6160
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. 253-5440
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105
Project Lambda 227-8587
Project Place 267-9150
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Community Health In Cambridge 547-2302

WESTERN MASS. (Area Code 413)
Amherst Gay Hotline (Men & Women) 545-0154
Clark Gay Alliance, Box A-70, Clark U., Worcester 01610
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01108
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
People's Gay Alliance, UMass/Amherst 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

EASTERN MASS (Area Code 617)
Alcoholics Together/Worcester 756-0730
Clark Gay People, Box A-70, Clark U., Worcester 01610 793-7287
Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 487-3075 or 487-3344
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393 or 487-3234 or 487-3344
Gay Community Services, Box 815, Provincetown 02657
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. - 487-9633
Homophile Union of Montachusett, P.O. Box 262, Fitchburg, 01420
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1070
Provincetown 24-Hour Drop-In Center 487-0387
Survival Crisis Line 471-7100

CONNECTICUT (Area Code 203)
"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520.
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 523-9837
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
The Church of the Eternal Flame Universal 527-2656
Wesleyan Gay Alliance, Box KKK, Wesleyan Sta., Middletown, CT 06457

RHODE ISLAND (Area Code 401)
Alcoholics Together, 290 Westminster St., Rm. 510, Providence
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Help Line 831-9491
Gay Women at Brown U., Providence 863-2189
Gay Women of Providence 831-5184
Integrity, Box 71, Annex Sta., Providence 02801
MCC/Providence, 63 Chapin Ave.
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 941-8653
Providence Gay Group of AA 231-5853

MAINE (Area Code 207)
CMGA, Box 2242, Augusta 04330
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981 (ext. 535)
Gay Support & Action, P.O. Box 110, Bangor 04401
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle St., Portland 773-5530
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530
The Wilde-Steln Club, Memorial Union, University of Maine, Orono 04473

NEW HAMPSHIRE (Area Code 603)
Seacoast Area Gay Alliance 436-7196
Box 1424, Portsmouth, 03801 or 742-2947 or 431-4350

Women's Group, P.O. Box 137, Northwood 03261 (Do not use "gay" on mail to this group.)
VERMONT (Area Code 802)
Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386
UVM Gay Student Union, Univ. of Vermont, Burlington, 05401 M,W 7-9pm 656-4173
Gay People at Middlebury, Middlebury College
Vermont Gay Women 862-7770, 863-3237
NEW YORK (CITY) (Area Code 212)
Dignity, P.O. Box 1554, NYC 10022
Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project, 74 Grove St., rm 2RW, NYC 10014 691-6969
Gay People at Columbia, Columbia U., NYC 10027 280-2574
Gay Switchboard 924-4036
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC
Lambda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017 758-1905
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St., NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., NYC 10017
National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
West Side Discussion Group, 37 Ninth Ave., NYC 675-0143

NEW YORK (STATE)
Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138
Dignity/Rochester, P.O. Box 8295, Rochester
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester (716) 244-8640 14607 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Gay Citizens Alliance of Syracuse, Lambda Center, 503 South Geddes St., Syracuse, NY 472-3917
Gay Community Service Ctr., 1350 Main St., Buffalo 14209
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181
Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030
Stonewall Society, Poughkeepsie (914) 471-8885

September 13 thru 19



13 mon

Boston — GRAC Bowling at 7:30, 1260 Boylston St. for women and men. Info call 247-3500.

14 tues

NYC — West Side Discussion Group weekly topic, 8pm, 37 Ninth Ave. at 14th St., \$2 donation, "Sexual Freedom Today," panel discussion with Larry Rosan, Fred Rabenstein and Michael Itkin.

Boston — Open forum for all interested parties at the GCN office to discuss bar policies, in and around the Boston community; 7:30pm, 22 Bromfield St.

Boston — Integrity first fall meeting. Eucharist 7:45pm followed by dessert and discussion. Topic: "Plans and Plots." Bring dessert and friend to Emmanuel Church, 15 Newbury St.

Boston — DOB singles rap, 7:30pm, 419 Boylston St., Rm. 323.

15 wed

Boston — DOB Wednesday rap on "Lesbian lifestyles — as singles, in groups, with children, etc." 7:30pm, 419 Boylston St., Rm. 323.

Boston — Program Committee meeting at the Gay Men's Center, 36 Bromfield St. at 7:30pm.

Boston — Demonstration in support of Susan Saxe at 9:30am at courtyard of the Suffolk County Courthouse, Gov't Center.

Haverhill, MA — MCC is holding bi-weekly rap groups on every other Wednesday at 7:30pm. More info, write: MCC-MV, Box 750 01830.

Newton, MA — Song sharing party, 7:30pm, gather and record original music by and about women, dealing with our personal and political evolution. Info call Cathy 661-9841 or Betsy, 776-6029.

16 thurs

Boston — Older (and other) gays meet at Church of St. John the Evangelist, Bowdoin St. (near Gov't Center) at 7:30pm. Bring dessert. Info call 492-8998.

Boston — Coming Out Rap at Gay Men's Center, 36 Bromfield St. at 8pm.

17 fri

Boston — Faster than a speeding fugitive, more powerful than the MDC, able to mail out GCN in a single night! Look up at 22 Bromfield, it's a pigeon, it's an Aurora-borealis, no, it's Super Volunteer!!

Want to do something heroic this week? Come help us mail GCN at 22 Bromfield from 4:30-7:30.

Boston — Taylor Mead reads and performs at the Upstairs Lounge of the Playland Cafe, 21 Essex St. at 8:30pm. Sponsored by the Good Gay Poets.

Amherst, MA — The People's Gay Alliance will present disco at Farley Lodge from 10pm. \$1 donation requested. Free beer and punch.

18 sat

Boston — Remember the Beatles Dance at the Gay Men's Center at 9pm, 36 Bromfield St. 60s costuming optional.

Cambridge, MA — Women's Community Health sponsors yard sale, corner Hampshire and Elm Sts., 10-5, furniture, kitchenwares, clothes and more, donations gladly accepted until Sept. 16, info call 547-2302.

19 sun

Boston — Grand Open House at the Gay Men's Center, 36 Bromfield St. at 2pm.

Provincetown, MA — Cape Cod Women's Liberation holds weekly feminist discussions, 8-10pm at Drop-In Center, 6 Gosnold St. This week: Photojournalist Helen Miljakovich talks about women and photography.

NYC — Film showing of the "Children's Hour" at the Women's Center, 243 W. 20th St. Showing at 3 and 8pm. \$2 donation.

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